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use *vualiku*. An easterly wind is described as "wind from the sun" (*thangi a singa*) and anything to the east is "in the face of the sun" (*mai mata ni singa*).

STARS AND WEATHER

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821

The Tongans and the Levukans used to be Tui Naiau's navigators (*ndau soko*). They sailed by the stars, yet I could get very little information about them from one of the best informed of the Levukans and from one of the most talkative. Both informants say the stars had no names; sailors merely knew the places over which they stood. The only ones that had names are: Vola Singa, Mark of Day, probably Venus; Vola Mbongi, Mark of Night, in the middle of the night (the informants first said it was Jupiter then Saturn), sets over Nairai; Kalokalo Ndromu, Setting Star, a reddish planet which leads to Koro (this may have been a name for all planets); Iri Mbuli, Fan, the belt and sword of Orion, the sword being the handle. Taisoso, Bunch, the triangle of Taurus; Matandravu ni Sautu, Hearth of Plenty, and Matandravu ni Ndausinga, Hearth of Famine, are the Clouds of Magellan which are also known by their Tongan names Maafu Lele and Maafu Toka. Nga. Duck, is the Southern Cross, the pointers are a man preparing to throw a stone at it; Kato ni Mbulasi, Remnants Basket, a group of stars close to Orion's Belt in a line with it on the side opposite the sword; I do not know which group.

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The spots in the moon are believed to be Tukai, Granddad, who is plaiting coir rope; and Mbui, Granny who is cooking their food.

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Of old sailing was done at that time of the year when navigation was safe; during the hurricane months the canoes were beached. December and January are hurricane months; February rarely so; March is the worst so one man calls it the "month of spirits" because the waves and the winds devour men. A squall is called "the edge of the black cloud." If the wind shifts from the southeast to west or southwest by the north it will not remain long in that quarter, but will jump back suddenly to southeast. When becalmed the natives sing out.

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Quick, quick, quick; come quick, come quick;
Come on board, on board on the outrigger side;
It has come aboard, but it is little:
Quick, quick, etc."

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Canoes had pennants hoisted on the mast. They were made of bark cloth, or of long and narrow matting. Two specimens of matting from Ongea now in the Pitt-Rivers Museum measure $1\frac{1}{2}$ fathoms long and 2 inches broad; these are for small craft; for big craft they attained to 5

A large sailing canoe requires a crew (*kai mua*) of at least three men, including the skipper. The crew takes turns at the steering paddle and the sheet. 502

In order to keep the outrigger to windward, either end of the canoe is used as the head. In tacking the yard is lifted out of the tack socket on the head-board, carried astern the length of the canoe, and placed in the tack socket on the stern-board. At the same time the mast inclines slightly toward the stern. The sheet is passed around the outside of the sail, which turns inside out, and the canoe proceeds stern ahead on the new tack at right angles to its former course.

The Lauans are not fearless sailors. They do not venture forth if there is a suspicion of black clouds on the horizon. Frequently they sail in canoes that are out of repair—the sail ripped, the lashings loose, or the rigging weak. Rather than repair them, they wait for very fair wind and weather. They plan routes in short relays rarely more than 40 miles long between islands. They have a highly developed sense of sight through the dark and can see the outline of an island long after it has been lost to untrained eyes. They avoid sailing at night, however, and have to a great extent lost the art of navigation by the stars. They say that on dark, stormy nights the stars are of no help anyway. Only the best and most experienced sail by the stars. One of these is Rasolo of Nggalinggali, whose father was a Tongan and whose mother was a woman of the Naivotavota clan. Rasolo says each island has several stars. When one is left behind or sets, another is used. [821]

The route to Ono is considered the most difficult in Lau. Sailors say that the passage between Kambara and Wangava (called I Vuthuninggase, Anger of the Ancestors) is the roughest in Lau. A place on the route between Namuka and Wangava, where a canoe once struck a storm and its load of breadfruit was dumped, is called Mbuia Uto (Throw out the Breadfruit). Between Lakemba and Olorua is a place called Na Lenggandau (Turning Point).

Provisions for the trip usually consist of drinking nuts and enough cooked garden food for one scant meal, since the crew plan to reach their destination before nightfall. On the trip I made from Ongea to Kambara the crew took neither food nor drinking nuts.

If a canoe is becalmed the crew whistle and call for the wind. They shout when a breeze comes up. Formerly they sang songs. [198 789]

The Kambara people say that in sailing to Lakemba the small end (stern) of the canoe is used as the head, but in sailing to Kambara the large end (bow) is used because the greenheart originated at a place called Vunivesi (origin of the greenheart) where Ndaunisai landed on Kambara. This would,

Sunday is lovers' night on Kambara. Trysts are frequently ⁸³⁶ arranged secretly during the morning church services by means of covert signals across the aisle which separates the men from the women. Moonlight, which is very brilliant in Lau, ^[821] is naturally disliked by lovers. Occasionally late in the evening my house would suddenly become crowded with young people. It took me some time to discover that this influx of guests corresponded to the rising of the moon.

There is a popular tale for children about the moon. In ⁸²¹ olden times the people of Ngau, an island in the Koro sea, ⁵³⁹ did not want the moon so they decided to kill it. Some old men went with clubs to wait for the moon at the top of a hill. One of them had a bald head, and when the moon shone on his head they mistook it for the moon and clubbed the man instead of the moon!

Lovers have secret methods of communication. If the ⁸³⁶ beloved is indoors at night, the lover will pass near the house and cough, laugh, break a branch, or talk as if someone were with him. Or he may enter her house when all is dark and make a noise like a rat. A man or a girl occasionally has a go-between (called *muaoli*), who may be of either sex. He ^[572] is chosen for his loyalty, but receives a small gift so that he will not tattle.

If a man is attracted to a girl he will secretly ask her to take ⁸³⁶ a walk (called *ngande*, a term which when used in this sense ⁸³⁹ means to take a walk in order to have sexual intercourse). If he is repeatedly repulsed he occasionally resorts to a socially condemned practise called *ndarandara*. He enters the house of his beloved at night and attempts to secure her favors by stealth. One night Sekala, a bachelor from Lomatchi who was so unattractive that no girl would accept him as a lover, entered a house in Tokalau where several girls were sleeping. He lay down beside one who had repulsed him, and she cried loudly: "*Ndarandara, ndarandara!*" Sekala jumped up and called the name of a boy who he thought slept in the same

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THE LAU ISLANDS

*539 *did* die (this was in the bad days of the measles,
 776 *sir*), that Tui Uruone thought he would stay the
 deaths by killing the rat. So he went forth
 with some of his men to Daku, and out down the
 two trees; but the rat escaped, and is sometimes
 seen even now. But Tui Uruone himself died
 soon afterwards."

A young man here came in with a coco-nut
 cup brimming with a refreshing draft of *Yaqona*;
 and after we had both partaken and lit more
sulukas, Adi Letila continued her story.

*539 "I have spoken, sir, of Dau Cina, 'the god of
 776 the flickering light.' Perchance you may have
 ● 821 seen on certain dark nights a faint light that
 wanders about between Na Malata Island and
 the mainland, sometimes moving up and down the
 hill-sides of Na Malata, and anon dancing across
 the narrow strait till it settles down in the gorge
 near the spring of heated waters. This is the
 light of Dau Cina, or Tutumatua; and woe
 betide our maidens who cross his path when he
 moves abroad. He is an evil-minded god, and
 *539 the mission preachers of our race oft declaim
 776 against him," she continued, and a little smile
 crept to the corners of her mouth as she aimlessly
 traced patterns with her finger on the mats, "for
 it sometimes happens that upon Dau Cina do our
 maidens cast the blame when all is not well with
 them. Yet, perhaps, it is not always Dau Cina.